Early on the 19th we took a friendly leave of these simple and inoffensive people, and pulled down to the mouth of the river....'"

alarmed at seeing the boat under sail that they were on the point of running away.

'As there was no possibility of our making much progress along shore until the ice wasted a little more, I devoted the two following days to an examination of this river; the Eskimo whom I have already mentioned as our active assistant last year willingly agreeing to accompany us. At the distance of 9½ miles from the river's mouth, there is a perpendicular fall of 10 feet, which extends across the stream, except a few yards on the north side, where the rock slopes so much that, during the spring-floods, salmon and white fish are able to ascend, affording the natives a fine opportunity of spearing them. . . .

'At the extreme west point of our journey, we found a party of ten Eskimos with their families, who informed us that the stream maintained the same course and size as far as they had seen it, which was somewhat more than three days' march, or about sixty miles; how much further they knew not, as they had never been to its source. Two of [124] this party returned with us to the boat, where they received presents, which I had some difficulty in getting them to accept, as they said they had nothing to give in exchange. On the evening of the 18th we ran down stream, and landed our guide among his friends, who seemed very glad to see him return safe. They were now much less timid than when we first met them, and we pitched our tent close to theirs, without causing any apparent alarm, although it was afterwards observed that two of the men kept watch during the the night.'

22: Richardson--122-124 (1848-49) 1851 Copper Eskimo-1
116, 175

"[JMR: from account of Rae's expedition in the summer of 1849] 'On the 14th we entered the sea, and found a narrow and very shallow channel along the shore of Richardson Bay, until we came to its north side, where the ice lay against the rocks.... Whilst encamped at this place, we were visited by seven Eskimos,one of whom I at once recognized as the active, intelligent man who had afforded Sir John Richardson's party such efficient assistance last season, when crossing the river at the head of Back's Inlet. On inquiry I learnt that they had been well supplied with provisions in the early part of winter and in spring; but that in the interval they had nearly starved, owing to the scarcity of seals, having had to subsist for some time on the skins of the larger species of these animals, which they had reserved for making boots. In the winter they had communicated, either directly or indirectly, with the natives of Wollaston Land, none of whom had ever seen whites, large boats, or ships. They were all made happy by some small presents, and a supply of fish, which they ate raw, and appeared to relish much. They left us near midnight, promising to return next day with some boots and shoes for sale.

On the 16th, by making a number of portages over the ice, we rounded Point Mackenzie and entered Back's Inlet, which was partially open. Having a fine breeze from the east, we set sail and soon ran to its head, when we entered Rae River (discovered and named by Sir John Richardson [123] last autumn); and on proceeding three miles up it, came to the lodges, six in number, of our Eskimo visitors, who said that they had been so much

22: Richardson--125-126 (1848-49) 1851 Copper Eskimo
116, 175

"[JMR: from Rae's account of his party at Cape Krusenstern] 'A few days afterwards, Albert (the Eskimo interpreter) and one of the men, when some distance inland looking for deer, overtook five Eskimos travelling to the interior with [126] loads of salmon, which they had speared in a rivulet that falls into Pasley Cove. From these the interpreter learnt that the sea ice had commenced breaking up only one day before our arrival, and that they had been in company with the natives of Wollaston Land during the winter, none of whom had ever seen Eurpoeans, large ships, or boats.'"

22: Richardson--310 (1848-49) 1851 Copper Eskimo
116, 501

"Our course along the inlet [JMR: Back's Inlet] was south 74° west for four miles and a half, when we perceived ten Eskimo tents on the opposite shore. Mr. Rae and Albert went ahead of the men, who were straggling very slowly along; and on coming opposite to the tents, and shouting, three Eskimos crossed the inlet in their kaiyaks, and cordially consented to ferry the whole party over. This small tribe have no 'umiaks;' and, as the kaiyaks carry only one person, some contrivance was requisite to render them available as ferry-boats. Our friends had already learned how to effect this from their intercourse with Mr. Simpson and his party in 1838, viz., by placing two poles across a pair of kaiyaks, and lashing them firmly together. In this way a single paddler could take over a sitter and his bundle. Four kaiyaks, being all they could muster, were brought into requisition...."

22: Richardson--312-315 (1848-49) 1851 Copper Eskimo-1
116, 175

"Among the Eskimos here encamped [JMR: at the Rae river] we recognised two mentioned by Mr. Simpson, one having a wen on his forehead, and the other being a very old man who walked on crutches. The kind treatment and presents they received from Messrs. Dease and [313] Simpson had impressed them with a favourable opinion of the dispositions of white men, and doubtless was the cause of their readiness to come to our assistance, and to put themselves and their families so completely in our power. Our men bought sealskin boots from them, which proved very useful; and we paid the man with the wen, who was the leader, for his services in ferrying us over, with two hatchets, which were of great value to him. I had cautioned every one against offering this harmless, good-natured people any offence; and I must give our men the credit of having strictly adhered to the orders they received. I believe I was the only one who entered any of their huts; and I did so for the purpose of presenting some needles and other articles to the women, and obtaining a glimpse of their ménage. In one tent six or seven women were seated in a circle sewing. They were nearly naked, very dirty, hung their heads down, and seemed to be much afraid. As the females we met on the coast, who showed neither fear nor shame-facedness, were generally clean, I believe that the apprehensions of these poor women had caused them to rub ashes or mud on their faces and persons. They received my presents, but seemed relieved when I took my leave. Before we quitted the encampment, several younger men joined from the northern shore of the inlet; and we

[314] learnt that we had interrupted their day's occupation in killing rein-deer. The more active among them go at this season to the meadows which we had crossed on the previous day, and gradually drive the animals to the inlet, hemming them in, and compelling them, with the aid of their dogs, to take the water. As soon as this takes place, the rest of the party, who are lying in wait in their kaiyaks, paddle towards the herd, and spear as many of them as they can. A considerable quantity of deer's meat was hanging to dry on stages; and we purchased a little of it for our evening meal.

These people told us, as I have mentioned already, that the ice had parted from the shore only a very short time this season, which, they added, was almost unprecedented within their recollection. Their migrations extend only to the lower part of the Copper-mine River on one side, and a short way along the coast on the other. They communicate occasionally with the Eskimos of Wollaston Land, but none of them had been so far to the westward as the sources of Rae's River. The want of umiaks was a sufficient indication of the shortness of their migrations seaward.

Our friend with the wen accompanied us three or four miles on our journey, to show us a ford across Richardson's River; but the number of questions he put to Albert respecting the boats, showed [315] that his thoughts were directed to the treasures he expected to find in them; and at length he turned back, after pointing out the direction in which we ought to go. Albert had been told not to mention the place where the boats were left; but

the Eskimos could without the slightest difficulty trace up the foot-marks of so large a party as ours; and I believe that by evening, or early next day, most of the party were assembled in our deserted tents."

Chapter XI on the Eskimo or Inu-it.

[JMR: Richardson devotes a chapter to the Eskimos with the following sub-topics:] "The Four Aboriginal Nations seen by the Expedition--Eskimos--Origin of the Name--National Name Inu-it--Great Extent of their Country--Personal Appearance--Occupations--Provident of the Future--Villages--Seal Hunt--Snow Houses--Wanderings not extensive--Respect for Territorial Rights--Dextrous Thieves--Courage--Traffic--Compared to the Phoenicians--SKrellings--Western Tribes peirce the Lip and Nose--Female Toilet--Mimics--Mode of defying their Enemies--Dress--Boats--Kaiyaks--Umiaks--Dogs--Religion--Shamanism--Susceptiblity of Cultivation--Origin--Language--Western Tribes of the Eskimo Stock. . . . etc." [JMR: Unfortunately little of this discussion is directed toward the Copper Eskimo with whom apparently Richardson had very little contact].

22: Richardson--342-344 (1848-49) 1851 Copper Eskimo
116, 142

"The faces of the Central Eskimos are in general broadly egg-shaped, with considerable prominence of the rounded cheeks; but few or no angular projections even in the old people. The greatest breadth of the face is just below the eyes; the forehead is generally narrow and tapers upwards; and the chin conical, but not acute; most commonly the nose is broad and depressed, but it is not always [343] so formed. Both forehead and chin in general recede, so as to give a more curved profile than is usually to be observed in any variety of the Caucasian race, or among the male Chepewyans or Crees, though some of the female 'Tinnè have countenances approaching to the egg-shape. As contrasted with the other native American races, their eyes are remarkable, being narrow and more or less oblique. Their complexions approach more nearly to white than those of the neighbouring nations, and do not merit the designation of 'red,' though from exposure to weather they become dark after manhood. As the men grow old, they have more hair on the face than Red Indians, who take some pains to eradicate it, but I observed none with thick bushy beards or whiskers like those of an European who suffers them to grow. An inspection of the portraits in 'Franklin's Second Overland Journey,' and in 'Back's Great Fish River,' will show that in elderly individuals both the upper lip and chin have a tolerable show of hair, though none have the flowing beard which was productive of so much benefit to Richard Chancellor and his countrymen.

Dr. Pickering says of the Mongolian, with which in common with other ethnologists, he classes the Eskimos and the major part of the other American nations, that both sexes

have a feminine aspect; [344] that the stature of the men and women is nearly the same; and that the face of the male is preeminently beardless. These peculiarities are but faintly developed among the Central Eskimos, and the females are uniformly conspicuously shorter than the males. Most of the men are rather under the medium English size, the defect in height being, perhaps, attributable ot a disproportioned shortness of the lower extremities, though this opinion was not tested by measurements. They are broad-shouldered, and have muscular arms; so that, when sitting in their kaiyaks, they seem to be bigger men than they do when standing erect. Some individuals, however, would be considered to be both tall and stout even among Europeans, and they certainly are not the stunted race which popular opinion supposes them to be. The comparative shortness of the females is common to them and the neighbouring 'Tinnè (Hare Indians and Dog-ribe), whose women are of small stature.

In both sexes of Eskimos the hands and feet are small and well-formed, being less than those of Europeans of similar height. The boots which we purchased on the coast were seldom large enough in the feet for our people, none of whom were tall men."

22: Richardson--344-345 (1848-49) 1851 Copper Eskimo
116, 142

"[JMR: Not confined to Copper Eskimos but rather dealing only slightly with them] The Central Eskimos, when young, have countenances [345] expressive of cheerfulness, good nature, and confidence; and the females, being by no means inclined to repress their mirth, are wont to display a set of white teeth that an European belle might covet. The elderly people have features more furrowed than those we see in civilised life, as we might expect when the passions are not habitually repressed; and in some of the old men the lines of the countenance denote distrust and hatred. These ill favoured individuals were, happily, not numerous, and several of the patriarchs were communicated with had a truly benevolent aspect. The weather-beaten faces of some of the old women, gleaming with covetousness, excited by seeing in our possession wealth beyond the previous creations of their imagination, lead one to believe that the poet who sang 'Old age is dark and unlovely' had drawn his picture from a people equally hard and unsoftened by the cultivation of intellect; and I feel no surprise that Frobisher's people should have suspected the unfortunate elderly woman who fell into their hands of being a witch, while they let the young one go free."

22: Richardson--345-347 (1848-49) 1851 Copper Eskimo
116, 221

"Year after year sees these people occupied in a uniform circle of pursuits. When the rivers open in spring they resort to rapids and falls, to spear the various kinds of fish that ascend the streams at that period to spawn. At the same date, or a little [346] earlier in more southern localities, they hunt reindeer, which drop their young on the coasts and islands while the snow is only partially melted. Vast multitudes of swans, geese, and ducks, resorting to the same quarters to breed, aid in supplying the Eskimos with food during their short but busy summer of two months. In the beginning of September the rein-deer assemble in large bands and commence their march southwards; and then the Eskimos reap a rich harvest by waylaying them at established passes on the rivers or narrow places of a lake. On parts of the coast frequented by whales, the month of August is devoted to the exciting pursuit of these animals, a successful chase ensuring a comfortable winter to a whole community. Throughout the summer, the families associated by twos and threes live in tents of skins, and generally enjoy abundance of food, while they carefully lay up what they cannot consume for after use. In this respect they are more provident that the Hare Indians, or Dog-ribs, who seldom trouble themselves with storing up provisions. This difference of the habits of the two nations, which greatly influences their general characters, has perhaps originated in the different circumstances in which they are placed. The Eskimos, wintering on the coast, are in darkness at mid-winter: the rein-deer and musk-oxen have [347] then retreated into the 'Tinnè

[AW: Indian] lands, and fish cannot at that season be procured in their waters; life, therefore, can only be maintained in an Eskimo winter by stores provided in summer."

22: Richardson--348-349 (1848-49) 1851 Copper Eskimo
116, 225

[AW: Not confined to Copper Eskimo]

"In March the seals have their young, and soon afterwards they become the principal objects of the chase to the Eskimos, who greatly esteem their dark and unsightly flesh, reckoning it as choice food. The seal, being a warm-blooded animal, respiring air, requires a breathing hole in the ice, which it has the power of keeping open in the [349] severest frosts, by constant gnawing. It is a watchful creature, with acute senses of sight and hearing; but it is no match for the Eskimo hunter, who has carefully studied all its habits from his infancy. As the days lengthen, the villages are emptied of their inhabitants, who move seaward on the ice to the seal hunt."

22: Richardson--349-350 (1848-49) 1851 Copper Eskimo
116, 342

[AW: Not limited to the Copper Eskimo] As the days lengthen, the villages are emptied of their inhabitants, who move seaward on the ice to the seal hunt. Then comes into use a marvellous system of architecture, unknown among the rest of the American nations. The fine, pure snow has by that time acquired, under the action of strong winds and hard frosts, sufficient coherence to form an admirable light building material, with which the Eskimo master-mason erects most comfortable dome-shaped houses. A circle is first traced on the smooth surface of the snow, and the slabs for raising the walls are cut from within, so as to clear a space down to the ice, which is to form the floor of the dwelling, and whose evenness was previoulsy ascertained by probing. The slabs requisite to complete the dome, after the interior of the circle is exhausted, are cut from some neighbouring spot. Each slab is neatly fitted to its place by running a flenching-knife along the joint, when it instantly freezes to the wall, the cold atmosphere forming a most excellent cement. Crevices are plugged up, and seams accurately closed by throwing a few shovelfuls of loose snow over the fabric. Two men generally work together in raising [350] a house, and the one who is stationed within cuts a low door, and creeps out when his task is over. The walls, being only three or four inches thick, are sufficiently translucent to admit a very agreeable light, which serves for ordinary domestic purposes; but if more be required a window is cut, and the aperture fitted with a piece of transparent ice. The proper thickness of the walls is of some importance. A few inches excludes the wind, yet keeps down the temperature so as to prevent dripping from the interior."

22: Richardson--350 (1848-49) 1851 Copper Eskimo
116, 352

[AW: Not limited to the Copper Eskimo] "The furniture, [AW: of the igloo] such as seats, tables, and sleeping-places, is also formed of snow, and a covering of folded rein-deer skin, or seal skin, renders them comfortable to the inmates."

22: Richardson--350 (2) (1848-49) 1851 Copper Eskimo
116, 342

[AW: Not limited to the Copper Eskimo] "By means of antechambers and porches in form of long, low galleries, with their openings turned to leeward, warmth is insured in the interior; [AW: of the igloo] and social intercourse is promoted by building doors of communication between them, or by erecting covered passages. Storehouses, kitchens, and other accessory buildings, may be constructed in the same manner, and a degree of convenience gained which would be attempted in vain with a less plastic material. These houses are durable, the wind has little effect on them, and they resist the thaw until the sun acquires very considerable power."

22: Richardson--350-351 (1848-49) 1851 Copper Eskimo
116, 221

[AW: Not limited to the Copper Eskimo]

"The success of the seal-hunt depends much on [351] the state of the ice and should it fail, great misery results; the spring being, in fact, the time of the year in which the Central Eskimos incur the greatest risk of famine. When the thaw lays the ground in the valleys bare, rein-deer and wild-fowl return to the sea-coast, and plenty follows in their train."

22: Richardson--351-352 (1848-49) 1851 Copper Eskimo-1
116, 577, 685

[first part of paragraph omitted]
"....our presence at Fort Confidence was sufficient to determine various bands of Hare Indians, Dog-ribs and Martin-lake Indians, to resort to the north-eastern arm of Great Bear Lake; and but for a deadly feud with the Dog-ribs, which twenty years ago greatly reduced the number of our old friends, the Copper Indians, we should have had their company also. The Eskimos, on the contrary, [as opposed to the neighboring Indian tribes] have a strong respect for their territorial rights, and maintain them with firmness. We learned at Cape Bathurst that each [352] head of a small community had a right to the point of land on which his winter house or cluster of houses stood, and to the hunting grounds in its vicinity. We had also evidence, at various places on the coast, of the unwiliingness of these people to appropriate the goods of their absent neighbors, even when we, not knowing the proper owner, tempted them by the offer of a price much beyond the value of the article in their eyes. The answer on such occasions was, 'That belongs to a man who is not here.' We also saw on the coast stages on which provisions, furs, lamps, and other articles were placed, while the owners had gone inland; and hoards of blubber, secured from animals by stone walls, but without any attempt at concealment. 'Tiglikpok' (he is a thief) is a term of reproach among themselves; but they steal without scruple from strangers, and with a dexterity which training and long practice alone can

give. Nor did they appear ashamed when detected, or blush at our reproofs. I believe that on this point their code is Spartan, and that to steal boldly and adroitly from a stranger is an act of heroism."

22: Richardson--352-353 (1848-49) 1851 Copper Eskimo
116, 152, 577

"[JMR: Not confined to Copper Eskimo] In personal courage, the Eskimos are superior to the Chepewyans, Crees, or any other Indian nation with whom I am acquainted. The Hare Indians and Dog-ribs dread them, and even when much [353] superior in numbers, would fly on their approach. Nor do the firearms which the bolder Kutchin have lately acquired enable that people to lord it over the Eskimos, or encroach on their grounds."

22: Richardson--353 (1848-49) 1851 Copper Eskimo
116, 186

"The populous and turbulent bands which inhabit the estuary of the Mackenzie carry on a traffic with the Western Eskimos from the neighbourhood of Point Barrow and Beering's Straits, whom they meet midway on the coast; and though often at feud with the Kutchin have occasionally commercial relations also with them. But they who dwell to the eastward of Cape Bathurst communicate with none of their own nation except the families in their immediate vicinity, and speak of the distant Eskimos as of a bad people. The reputation of the Kablunaht or Kablunèt (white men) is superior among them to that of the remote tribes of their own nation. With the Alani-a-wok, as they term inland Indians, they have no intercourse whatever."

22: Richardson--356 (1848-49) 1851 Copper Eskimo
116, 201, 609

[AW: Not applied particularly to the Copper Eskimo]

"Almost all savage people are excellent mimics, and the Eskimos are not defective in this accomplishment. They imitated our speech and gestures with success and much drollery; and the men excel the other native Americans in the art of grimacing. When they wish to defy strangers who intrude into their country, they use the most extraordinary gestures and contortions of the body and limbs, making at the same time hideous faces. This was evidently practised systematically to terrify invaders; for such as resorted to it on their first interview with us, the moment that they were made to understand our friendly intentions, instantaneously relaxed their features into a broad, good-natured grin, and came alongside our boats without further hesitation."